

MILLENNIAL STAR



Vol. 111, No. 5 — May, 1949

ABOUT THE COVER

THE PRIMARY ASSOCIATION, or "Primary" as it is more familiarly known, has been providing children in the age group four to eleven with week-day religious and moral training for the past seventy-one years.

Exceptional progress has been made by the Primary in Great Britain during the past year. In this period 24 new Primaries have been organised, giving a total of 78 for the British Mission. One of the outstanding features of the British Primaries is their service to the children of this land. Exceeding the 1,000 mark for the first time, the attendance of non-members' children reached a total of 1,150 during the Winter quarter of this year. It is not surprising to note that this figure exceeds by over four times the attendance of members' children, for the constructive nature of the Primary's teachings makes it applicable to all children.

Pictured on the cover is the Doncaster Branch Primary in action. Directing the group is Sister Maud Harbon, and busy at work are, (from left to right) Robert Harbon, Irene Simpson, Brenda Simpson, Peter Harbon.

The purpose of the Primary is aptly expressed in the words of the Primary Association Presidency, "The way to train children is to have them do the things we teach, hence we employ in Primary work pictures, objects, groove boards, blackboards and flannel boards, handicrafts and games. We prepare children to meet life, not by sheltering them, but by training and encouraging them to stand on their own, to choose the right courageously when the time for decision comes." *

* See article on page 131

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

110th Year

MAY, 1949

Vol. III No. 5

149, Nightingale Lane, London, S.W.12

Telephone: Battersea 4510



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The "Millennial Star" is published monthly in England by the Church of Jesus Christ of Latter-day Saints. Subscription rates: 7s. 6d. per year, 4s. per half year, 2s. per quarter. Single copies, 8d.

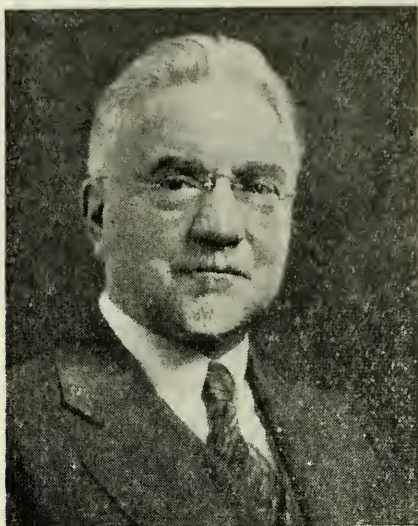
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A PLEASANT LAND

By Elder John A. Widtsoe
of the Council of the Twelve



John A. Widtsoe

EDITOR'S NOTE: — This timely message to the Saints in Britain has been especially prepared for the "Millennial Star" by Elder John A. Widtsoe of the Council of the Twelve and former president of the European Mission.

NEARLY seven years of my life have been spent in the British Isles. I have learned, with my family, to love the people there. I saw England for the first time when I was about eleven years of age. I caught then the spirit of the British people: industry, love of liberty, intelligence, and courage to meet the issues of the day. Since that early trip, I have been in England several times. My first impressions have not been changed.

The Britisher's love of truth and freedom has made him and his nation great in science, industry and government. Even today it is experimenting with new means to promote human

welfare, to secure increased freedom for the common man. In the midst of warfare and conquest, wherever Britain has touched a country, that land has been bettered. The people of the United Kingdom should be grateful for their heritage.

But, you may ask, why, in view of this heritage, does not the nation flock to the greater standard of truth and liberty—the restored Gospel of the Lord Jesus Christ. The answer is twofold. Long continued traditions with mistaken spiritual teachings make it difficult for the people to see the light. Whenever the larger spiritual truth appears, the ever present evil one bombards the approaching and ascending truth. It takes courage to accept truth when it clashes with inherited traditions. It takes courage to accept offered truth in the face of an enemy disguised as a friend. It takes courage to part with the past.

So, our main work in presenting the Gospel of truth to the people of Great Britain is to replace imperfect traditions and practices with invariable truth. We must show that the teachings of the past are too often the clothing of incorrect beliefs. That has ever been our battle everywhere. But, truth must be presented though its many imitations may oppose. The bearer of truth does not always tread an even path. But, he must remember that the bearer of untruth, Satan, is not courageous. He is a coward. We need not fear him.

The restored Church of Christ, the Church of Jesus Christ of Latter-day Saints, is moving towards increased success in Great Britain. The essentially truth-loving people of the British Isles will discover that truth really has been revealed and restored to bring permanent and eternal happiness to

—continued on page 156

THE PRIMARY ASSOCIATION

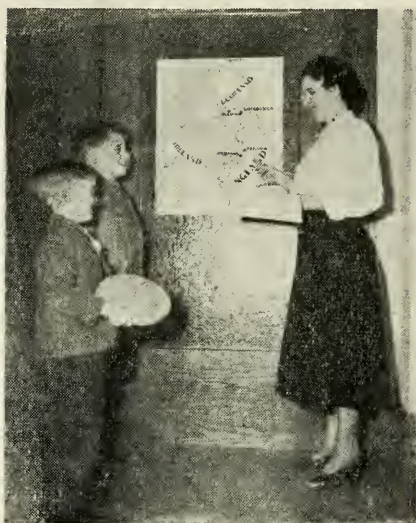
EDITOR'S NOTE: This article has been prepared for the readers of the "Millennial Star" by the Primary General Board Mission Committee: Edith S. Patrick, Thelma J. Harrison, Leone P. Cowley, Arta M. Hale, and Dessie G. Boyle.

THE Primary Association of the Church of Jesus Christ of Latter-day Saints is a weekday, not Sunday, auxiliary organization whose purpose is to teach boys and girls from four to twelve years of age "to pray and to walk uprightly before the Lord." (D. and C. 68:28) The first Primary met in a simple stone chapel at Farmington, Utah, on August 25th, 1878, under the leadership of Aurelia S. Rogers. There were two hundred and fifteen children present; today the enrolled membership in the association exceeds 150,000. Organized Primaries exist in all stakes of the Church and in most of the missions.

Primary activities as a whole are supervised by the Primary General Board in conjunction with Elders Harold B. Lee and Marion G. Romney who have been appointed advisers to the board. The General Board is comprised of a president, two counsellors, a secretary, and at this time of writing thirty-four members.

Each of the one hundred and seventy-two stakes in the Church has a stake Primary board patterned after the Primary General Board, but only one-third to one-half as large. Primary units in wards and mission branches have officers corresponding with those of stake boards. The officers and teachers engaged in Primary work throughout the Church now aggregate about 20,000. None receive monetary compensation.

A general conference of Primary officers and teachers is held annually in April at Salt Lake City just prior to the general Church conference. The Primary Association maintains a Con-



valescent Hospital for children under twelve years which is financed by voluntary contributions from Primary children, officers and teachers, and friends. In addition, the Association publishes "The Children's Friend," a monthly magazine which is avidly read by children and now enjoys a circulation of 40,000. Lessons for small mission Primaries appear in "The Children's Friend" approximately two months in advance of the time they are to be used. The preparation of such lessons constitutes a special assignment to the Primary Association from the First Presidency of the Church.

That assignment is a recognition of the value of Primary activities as a proselyting medium. In New Zealand a few years ago an eight year old girl who was not a member of the Latter-day Saint Church was allowed by her family to attend Primary classes with some of her school friends who were Church members. The child was intrigued. Each time after Primary, she told her parents about the lessons and the handicraft that were taught. One day toward the end of the Spring

quarter the child brought her Primary class book home. Her parents and brothers examined it and were interested. There followed attendance at devotional services, then studying of scriptures. Eventually the family were baptized and became loyal Church members. A little child had led them.

A complete Primary Association unit reflects the following grouping:

Group One—4 and 5 years of age.

Group Two—6 years of age.

Zion's Boys and Girls (1st Year)—7 years of age.

Zion's Boys and Girls (2nd Year)—8 years of age.

Older Groups:

Home Builder Girls.

Larks—9 years of age.

Bluebirds—10 years of age.

Seagulls—11 years of age.

Trail Builder Boys.

Blazers—9 years of age.

Trekkers—10 years of age.

Guides—11 years of age.

For each of the foregoing groups the General Board has provided a lesson book. This is intended as a manual for use by the teacher. Among the major objectives of Primary is to prepare the boys for priesthood activity and scouting and the girls for Mutual Improvement work and the Girl's Programme. For the older boys, class books called "Logs" are available, and for the older girls class books called "Diaries." Class book material is both educational and faith-promoting. As each child progresses in the course of a Primary year, appropriate entries are made in his class book. When finished the book becomes a treasured memento.

Some Primaries are not large enough to permit organisation of a complete unit. That is frequently true in the missions. Four types of Primaries which have been found useful in the missions of the church are: the Branch Primary, the Neighbourhood Primary, the Home Primary, and the Institutional Primary. The branch type of Primary is found where local members of the Church can be used as officers and teachers and where the number of

children in attendance warrants it. The Neighbourhood Primary is recommended if two or more groups meet in home or hall and it is impossible to organise a Branch Primary. The Home Primary is most suitable in scattered communities where because of the distances involved children cannot attend a Branch Primary or a Neighbourhood Primary. The Institutional Primary is held in institutions such as orphanages and convalescent hospitals.

The Primary General Board provides all missions and missionaries with leaflets which explain in detail how to organise Primaries, how to build membership, and how to prepare the various reports which are necessary for administrative purposes. The leaflets are in sections, each of a different colour. The white leaflet gives an overall picture of the Primary organisation; the coloured sheets, more detailed information. Copies of the leaflets can be had upon request from Mission Headquarters.

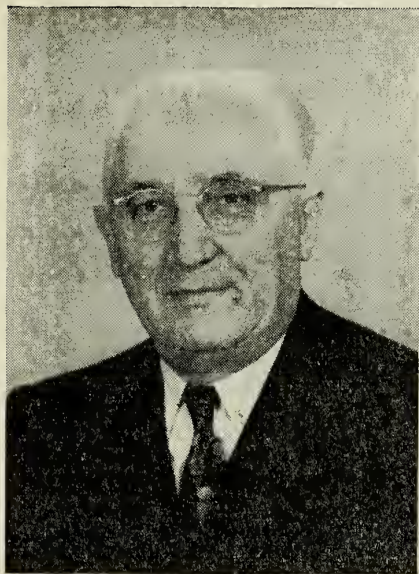
To Primary meetings come boys and girls of all Primary ages: tousled heads, bobbing curls, flying pigtailed; chubby, smiling, roguish folk. They come to learn. Next to a child's home, the factor of greatest influence in his life is social environment. Primary provides stimulating companionship and a wholesome atmosphere in which to absorb the principles of the Gospel. The children learn to be grateful to their Heavenly Father. They learn how to play, how to keep their bodies clean and strong. They learn to think. To little children thinking is an adventure. They have no background of experience to draw from. They are receptive, but require guidance. The Primary's mission is to provide this guidance.

Our ideals and objectives remain constant, just as the principles of the Gospel are fixed. Subject matter and methods of teaching change as our understanding of the needs of the children deepens. Much has been learned in recent years. The day has

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A LIVING FAITH

By Alma Sonne



Alma Sonne

European Mission President and
Assistant to the Council of the
Twelve

CAN a man's faith be genuine if it does not bring forth good works? Faith is the moving power, the motivating source of man's achievements. True faith, a gift of God, impels action, inspires loyalty and devotion and prompts full compliance with the teachings and doctrines of Christ's Gospel. Faith has its manifestations in right living, worthy accomplishments and faithful performance. It is the very keystone in the righteous strivings of man, for it invests him with power to go forward, to face difficulties and disappointments, to surmount barriers and to avoid the pitfalls which appear on the road to progress and advancement. It sustains him in his struggle towards a better life and fills his soul with hope and courage. True faith leads to a knowledge of God, so essential to eternal life, and to an understanding of the Gospel which is

necessary before it can be applied in the daily activities of mankind. The power of faith was demonstrated by Jesus when He said to the woman, "Daughter, be of good comfort; thy faith hath made thee whole." (Matt. 9: 22) She manifested a living, trusting faith.

What constitutes a faith in the Lord Jesus Christ? Is it merely an acquiescence in His divine sonship? Surely it must mean more than a silent, submissive assent to His leadership. How can man truly believe in Jesus Christ unless he accepts and strives to obey His commandments? What values have the Sermon on the Mount and the Golden Rule unless they are respected and put into practice? How can faith standing alone without effort and righteous endeavour save a man? The "faith alone" theory is a false and unsound doctrine. It destroys personal initiative, individual striving and conscientious effort towards the goal of salvation and exaltation. The man who hugs the fond delusion that he is saved lives in a fool's paradise. His sense of security is misplaced. He has ceased to grow and develop spiritually. Paul, the Apostle, realised that every day was struggle—a test—calling for strength and perseverance. To the Corinthian Saints he wrote: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9: 27) "Watch ye and pray," said Jesus to His disciples, "lest ye enter into temptation." To them also He stated, "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved." (St. Mark 13: 13) Why did He admonish them in this fashion unless there was a possibility of failure through carelessness and neglect?

—continued on page 158

A NEW COMMANDMENT

By Elder Richard D. Lambert

AND a new Commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another." (John 13: 34)

The design of the Almighty in giving us the opportunity of earthlife is that through this experience, which is inseparable from immortal existence, we may become more like Him. In no single attribute, perhaps, does mere mortal man differ more from the Author of his being than in that of love. The scriptures tell us God is love. Deity is patient and forgiving. Because of this characteristic, His saving power is extended to all those who inhabit the earth even to the remotest parts of the universe. And because of His great love, He grieves when his children fall into error and pursue courses which retard them in their progress.

The Psalmist tells us that the Lord made man a little lower than the angels. But, man has far to travel before he can hope to reach the plane now occupied by Deity. The natural man is not love. Man, un-inspired by the Spirit of God, is neither patient nor forgiving. He has to acquire these characteristics by great and oft repeated effort.

Men are commanded to love their neighbours as themselves. Too many question the possibility of erring humanity's ability to yield obedience to this commandment. That it is possible is evident from the fact that it has been given, for the Lord never demanded of mankind the performance of any duty that was impossible for them to do. This inconsistency could not be, for the Creator understands the capacity of what He has created.

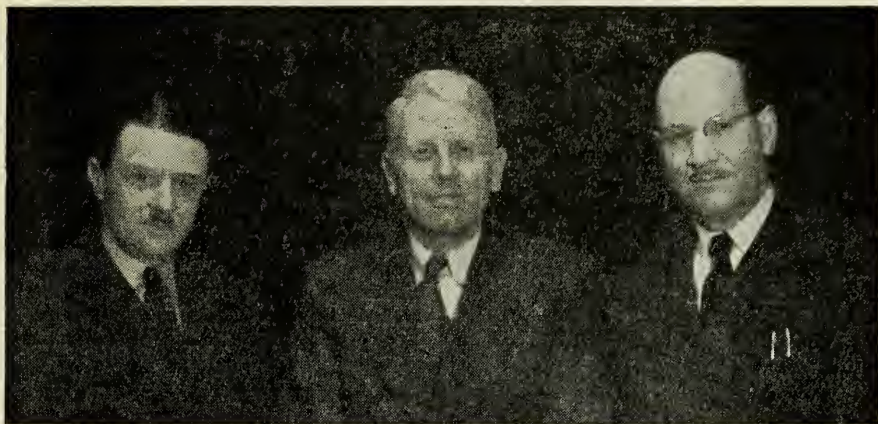
How many of us try fully to exhibit this love that is required of us? Suppose someone makes a slighting remark about us in our presence? Is there a single one of us who does not vigorously resent it? But suppose that same disparaging statement is made concerning a friend or neighbour? All too often we not only give it ear but very frequently add some biting words to those already uttered. Hardly one of us is guiltless of this sin and we should recognise it to our shame. Surely we should be conscious of how far away we are from living up to the divine admonition which, in its fullest sense, is that we should love all men.

And again, it is written, "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 35)

While claiming to be disciples of Christ, are we known unto all men as His followers by the love we bear to one another? Or, are we ever looking for the mote in the eyes of our brothers and sisters, forgetting the beam in our own? Do we go about vilifying our neighbours or anyone; in trying to build ourselves up, do we seek to tear others down; do we publish to the world the faults of those around us, without charity, without forgiveness in our hearts? If this is our condition, what will be our feelings when we come forth to be judged according to the deeds done in the flesh? Will we not hang our heads in shame and in anguish if the measure we have meted unto others be meted back to us?

Let us consider these things and be wise unto exaltation, loving the Lord with all our might, mind and strength and our neighbours as ourselves. Let us cultivate love for each other, for our families, for the Lord's work and for all mankind that we may be known unto the world as the disciples of Christ by the love we bear to one another.

MESSAGE from the MISSION PRESIDENCY



ONE of the greatest responsibilities that can rest upon the shoulders of a person called to serve in the Church is that of teaching others. Teaching the principles of the Gospel of Jesus Christ means something more than filling a half hour of allotted time in the Sunday School, Primary, M.I.A., or Relief Society.

There are certain fundamental factors which the instructor should adhere to whether the group is large or small, young or adult. The person chosen to lead or teach the group should cultivate the desire to instruct and enlighten. He or she should become enthusiastic to impart correct information of the subject to others. Likewise the spirit of the instructor is of paramount importance. The best way to obtain a correct spirit is to humble oneself before the Lord, becoming subject to His power, which will aid the instructor in remembrance and will guide and direct what is said and done. One great objective of an instructor is to give life and vitality to the group. In order that this might be accomplished, a close co-operation between the leader and the Spirit of God is necessary.

We recommend that the practice of

“reading round,” which tends to be a lazy and inefficient way of handling a subject, be discontinued, and that the use of the “discussion system” be substituted in its stead.

The pupils also have the responsibility of contributing to the success of the class. To be well read, to make contributions for the common advantage, to be attentive, and to maintain a willing and anxious desire to learn are a few suggestions to class members that might be mentioned. Trick questions merely waste precious time and good never comes from their being put forward. Too often they lead into arguments between individuals or small groups and it is discovered that the object of the meeting has been defeated. Discussions of mysteries and vague, man-made philosophies likewise will not assist in arriving at truth.

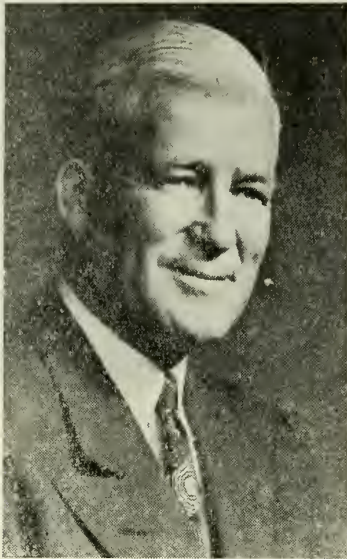
If leaders and class participants will assemble with a spirit of humility and with a real intent of increasing their knowledge, truth will be forthcoming, resulting in greater joy and happiness in their lives.

SELVOY J. BOYER,
GEORGE F. POOLE,
LELAND W. RAWSON.

A BANNER IS UNFURLED

By

President Howard S. McDonald
of the Brigham Young University



Howard S. McDonald

EDITOR'S NOTE: The "Millennial Star" here presents a second and concluding article on Brigham Young University. For this article the "Star" is indebted to Howard S. McDonald, president of the Brigham Young University.

EVERY true "Child of Brigham Young University" is proud of his school, founded by Karl G. Maeser, the great pioneer educator, set like a jewel in the horny hand of the giant Rockies, swept by mountain mists, washed by mountain rains, a growing citadel of learning in this fertile land of the west.

Each true child of this great Church, of whatever country a native, has the inestimable right to be proud of it too, for every greatness to which it aspires—spiritual, intellectual, and moral, in fields of science, art, religion, and letters—is dedicated to the welfare and increased happiness of the whole.

Nothing is expended to be lost in the chimera of purely materialistic education. Everything is done with a view to assisting in some measure in the glorious achievement of man's salvation.

Principal Karl G. Maeser insisted that not so much as a multiplication table be taught without the Gospel of Jesus Christ. The world creeps insidiously into the most carefully guarded sanctuaries, but here at Brigham Young University we may still be proud of the tradition our people have built.

These beautiful walls, through which the "Sons of Brigham" pass daily, are hung with treasures of art. Our great library—the Heber J. Grant Library—is constantly enriching its hoard of precious books, of which there are now 175,000.

Our science laboratories have an enviable record, and after years of work and judicious planning and some permissible dreaming (for much greatness finds its seed in a dream) a Science Building, such as will cause future generations to expand with pride, is being erected on the campus.

Skilfully conducted projects in the field of archaeology have brought ancient treasures to the university. Our professors, many of them unusually gifted in the use and manipulation of ancient tongues, have swelled the stream of rare literature pouring steadily into the archives of the school.

The study of Theology, once a safeguard against the encroachment of inferior standards, is rising to heights from whose elevation a natural prospect is to see the university, in the future, become an unsurpassed training ground for ambassadors of the restored Gospel.

The department of Languages makes its contribution to that great, over-all plan, from which not one of our million brethren is excluded. The terrible conditions of war have taught us that to know a man you must speak his language, and while we are engaged in learning and teaching the universal language of God, we recognise that it would not become us to neglect the mundane language of the individual.

Come for a moment into the building we call affectionately, and with real pride, the "Joseph Smith" building and feel the never-to-be-forgotten spirit of one of our Devotional Assemblies. Here is the youth of Zion, the Church's man and womanhood, assailing the ramparts of higher education with a sort of throat-catching courage and avid faith in the essential "rightness" of their principles and their beliefs, accounting it a privilege to make all manner of personal sacrifices to see them established; surely they are worth working and living for.

Listen to them sing. "High on the Mountain Top, a Banner is Unfurled."

Later they will sit in silence to listen to perhaps an apostle of the Lord, perhaps the Prophet, Seer, and Revelator, himself—President George Albert Smith. They are gloriously, achingly young and vulnerable. They will, surely as they are human, make mistakes. But the arms of the Church are about them. The Priesthood of God is in their midst. Loving them, this assurance is doubly precious.

See them as they dance in the ballroom. Hear them—you can't avoid it—at a ball game. Watch them skate and ski. Observe them in their social units. Follow them while they preside in Church, edit newspapers, rear families. The students of "Brigham Young"—our boys and girls. . . .

They come from all over the world. Here are the olive, cameo-like features of the Hawaiian, the graceful hands so expressive in the dance. Here are the dark, intelligent eyes of a Persian student from Iran. His name, for English-speaking purposes, is Eddie. He is charming, witty, extremely likeable and popular.

This tall young man, temporarily resorting to the aid of crutches, is a Negro, and the two gentlemen you see earnestly with tortuous English grammar are from Japan.

If, for a moment, you should be inclined to doubt that Brigham Young University belongs to you who read this article in the distant islands of Britain, come, first, —continued on p. 156



Upper campus, B.Y.U. Left—Brimhall Building. Centre—Joseph Smith Building. Right—Heber J. Grant Library

Reply to the REORGANISED CHURCH

EDITOR'S NOTE: Since the inception of the Church of Jesus Christ of Latter-day Saints, and particularly since the death of the Prophet Joseph Smith, various groups of apostates have broken from the Church and formed organisations of their own, some short-lived, some still extant. Most prominent of these groups is that known as the Reorganised Church of Jesus Christ of Latter-day Saints with headquarters in Independence, Missouri, U.S.A. Presented here are two letters recently exchanged by Elder Sydney Dawbarn of the Reorganised Church and Elder Leland W. Rawson of the Church of Jesus Christ of Latter-day Saints.

Elder S. Dawbarn,
"Homestead,"
1, Norris Street,
Warrington.

Dear Sir:

Re. my little discussion with one of your brethren in Liverpool last Saturday evening—

The enclosed tract will help you to understand (if you do not already know) that the Re-organised Church is the legal successor to that established in 1830 by the Prophet Joseph Smith and that the Mormon Church which you represent is an apostate body instituted by that usurper of authority, Brigham Young.

My question, as to whether or not you still practice polygamy, was answered in the negative. Well! What has happened? Has the Lord changed His mind, or has the law of the land clamped down on you?

By your own statement, that your sixth President was the polygamist son of Hyrum Smith, it appears that I didn't receive a true answer to my question.

The Book of Mormon states very emphatically that there shall not any man among you have, save it be one wife and concubines he shall have none, for I the Lord, delighteth in the chastity of women. (Book of Jacob, page 172)

That, my dear Sir, as you know, came forth long before Brigham Young's nefarious doctrine, and in the 3rd Chapter of Malachi it states, Behold I am God, I change not. Mr. Young and his associates ought to have remembered that, when they instituted a practice revolting to every sense of public decency, subversive to the home and destructive to the very foundations of society.

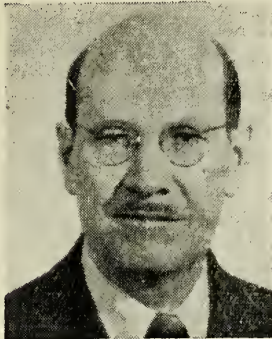
For your information, the doctrine of polygamy was publicly proclaimed and declared to be an accepted tenet of the Utah Mormon faith at a special conference at Salt Lake City on the 28th of August, 1852, over which Brigham Young presided.

In Sec. 111 of the Doctrine and Covenants you will find the doctrine of monogamy, or will you? If you use the Utah edition, you wont, because it was torn out and the doctrine of polygamy inserted in its stead.

Well—I have given you just a little of what we think of Brigham Young. Read the 17th Chapter, verses 5 and 6, of Jeremiah and see what the Lord has to say.

Maybe you as young missionaries are not acquainted with the true facts. If that be so, do as young Joseph did, "ask God," and I feel sure that you will follow the many that have recognised their error and have had the courage to come over and identify themselves with the true Church. May God bless you to that end is my prayer.

(signed) SYDNEY DAWBARN.



Elder Leland W. Rawson
Second Counsellor,
British Mission Presidency

ON his first mission for the Church of Jesus Christ of Latter-day Saints Elder Rawson laboured near Independence, Missouri, the headquarters of the Reorganised Church. His first-hand experiences there coupled with extensive study of the Reorganised Church make him well qualified to write on the subject.

301, Edge Lane,
Liverpool, 7.

Elder Sydney Dawbarn,
1, Norris Street,
Warrington, Lancs.

Dear Sir:

I regret that the press of business has not permitted an earlier reply to your letter of recent date. Before proceeding further, however, I would like to make it clear that as missionaries of the Church of Jesus Christ of Latter-day Saints, we are not at all ignorant of the differences that separate us. Rather, it is because of those differences that we are anxious to serve as missionaries for two years, paying our own expenses, that the message of the restored Gospel might be carried in power and with authority to all the world as a witness before the end shall come.

Your name, "Reorganised," identifies

you, for that is what it is—a reorganisation, nothing more, nothing less—and it takes its place among the hundreds of other manmade religious organisations without divine revelation and devoid of an inspired priesthood, authorised to direct the affairs of, and instruct the Church. . . .

In as few words as possible let me brief your history:

Following the death of the Prophet a movement was made to divide the Church by reason of the claims made by Sidney Rigdon, James J. Strang, and William Smith, each of whom aspired to lead the Church. In a conference of the Church on August 8th, 1844, Rigdon's claims were rejected and at that same conference the twelve Apostles were sustained practically unanimously as the presiding Quorum of the Church. Strang and William Smith gathered a few followers about them but their organisations were of short duration. The fragments from the breakup of these two churches became the nucleus of the "Reorganisation." The movement which resulted in the establishment of the "Reorganised" church was due principally to two men—Jason Briggs and Zenas H. Gurley. Briggs was ordained an Elder in 1842, according to the records of your church. At the death of the Prophet he sustained the twelve Apostles and was true to the Church until 1846. Not willing to face the difficulties of the trek west he remained behind and later joined the Strangite Church. In 1850 he renounced Strang and joined with William Smith. In 1851 he left Smith and joined with Zenas H. Gurley, who was at the time a follower of Strang. These two men then organised a church of their own, afterwards known as the "Reorganised" Church. In 1886 Briggs withdrew from the organisation of his own making, declaring it to be an apostate church.

Zenas H. Gurley was just as unreliable in character. He was ordained a Seventy in 1844 at Nauvoo. He, also, sustained the Twelve and remained with the Church until February, 1846.

Then, like other founders of the "Re-organisation," he refused to face the rigours of the westward journey. He left the Church and joined with Strang, filling a mission for him in 1849. In 1850 he organised the "Yellowstone Branch" for the Strangite church. In 1852 he rejected the claims of Strang and joined with Briggs. As mentioned above, these two men, uniting their Strangite branches, organised themselves into a religious movement known today as the "Reorganised" Church. . .

For several years these two men (Gurley and Briggs) tried to get "young Joseph" to join them and take over the presidency of their church. He refused at first, but under pressure from his mother he was persuaded to accept the position in 1860. He was "ordained" by William Marks, Zenas H. Gurley, and William W. Blair. Mr. Marks, formerly president of the Nauvoo Stake, was disfellowshipped at the October conference, 1844, and later excommunicated. Afterwards, he joined Strang, became a bishop, member of the high council, and a counsellor in the "first presidency." Upon Strang's death he joined an apostate group under the leadership of Charles B. Thompson. We have already dealt with Mr. Gurley. Blair never belonged to the Church. These, sir, are the men who ordained "young Joseph" and presented to him in the name of Jesus Christ, the church. What a farce! . . .

Contrast the rise of your church through the efforts of these unstable, false leaders with the Church of Jesus Christ of Latter-day Saints as it came into being through Joseph Smith, the Prophet, and continued on, gathering strength and power under the leadership of the Apostles and, later, Brigham Young, as its second president.

Polygamy, which has been a dead issue in the Church since 1890, appears to be very much alive in the thoughts of the carnal-minded. Briefly let us look into this question.

A revelation dealing with celestial marriage was reduced to writing July 12th, 1843. Long before this date, in

fact in the summer of 1831, the Prophet was made acquainted with the doctrine of plural wives. The early date of the revelation and the practice of polygamy by the Prophet and other early leaders of the Church are well authenticated by more than one hundred affidavits on file in the Historian's Office. These are expressions of reliable men and women under oath who saw and heard and knew of a surety that Joseph Smith taught and practiced polygamy. His plural wives came to Utah and their testimonies, sworn before judges of courts, are there for all truth-seekers to read. . . .

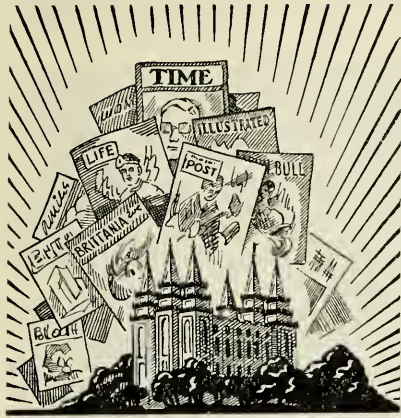
You appear shocked to think that God might rescind a commandment once given. Why? It is both scriptural and reasonable. God revoked the commandment to slay Isaac. He stayed the hand of Jonah from bringing destruction upon the people of Ninevah, which He at first decreed should come. He withdrew the Gospel from the children of Israel and gave them a lesser law known as the "Law of Carnal Commandments." If you are still unconvinced, read section 107. of your Doctrine and Covenants, verse 15. Yes, "the Lord giveth and the Lord taketh away."

In your letter you quote, "Behold, I am God. I change not." How very true. And God, having commanded the practice of polygamy in one age, is it not likely that He would command it again? The New Testament would so indicate. (Acts 3: 19, 20) I think we can agree that these are the "times of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." If for no other reason, polygamy came to fulfil that prophesy.

You quote the Book of Mormon (Jacob 2: 28). Why do you stop with this verse? If you will read just a few lines further along you will find in verse 30 this enlightening statement: "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things." The

—continued on page 156

THE CHURCH AND THE PRESS IN BRITAIN



THE following is an extract from a recent publication in Great Britain pertinent to the Church:

Glasgow—The Evening News

NEWS OF THE CHURCHES is this week about an unusual church.

Joseph Smith's story happened so long ago that it almost belongs to the same limbo as all America's fantastic prophets, politicians, cowboys and soft drinks. Smith was the prophet who was told "by the Lord" that all existing churches were wrong, and so started a new one. He discovered, on his own Sinai in New York State, gold plates "from the Lord" which he translated into the Book of Mormon. He started the great Mormon trek westwards, which Brigham Young led to Utah. He was killed in a jail by a mob.

The interesting thing for Scotland is that Joseph Smith's religion did not die with him. There is, for instance, the farmer-missionary from Utah, who comes to Glasgow every month. His name is Selvoy J. Boyer. And there are 19 resident missionaries in Scotland.

This is a question and answer account of an interview with Mr. Boyer, by Robert McMahon.

A Mormon, Mr. Boyer?

Well, no. I'm a Latter-day Saint. We don't like that nickname.

Then you're the missionary in Britain—and a very good-looking one, if I may say so.

The president of the British Mission, you mean. There are two hundred and twenty-five missionaries in Britain. But we call them elders.

In Scotland?

In Glasgow, Edinburgh, Dundee, Aberdeen, Airdrie, and Kilmarnock. That makes nineteen elders in Scotland; six in Glasgow. The Church has been in Scotland since 1837, of course. Now there are six thousand members in Britain, and most of them active. We have a church meeting in the Christian Institute on Sundays. Since I came to Britain in 1946, we have baptised 553 people, and last year we had 315 converts, which is our best for twenty-five years.

So the Scots take well to Mormonism?

They do. Very decent, our boys say. Better than some Americans, I'd say. Scots make very faithful members once they join.

How about your missionaries?

Well, you know, it's the greatest, voluntary missionary system in the world. Most of the boys are aged about 20, although we have twenty ladies aged up to 60. The desire of every young man is to fill a mission. They are not specially trained.

So you are "called" by the church?

They don't altogether consult you and ask if you want to go. They just ask and you want to go because it is a wonderful privilege. You stay here till they release you.

—continued on page 168

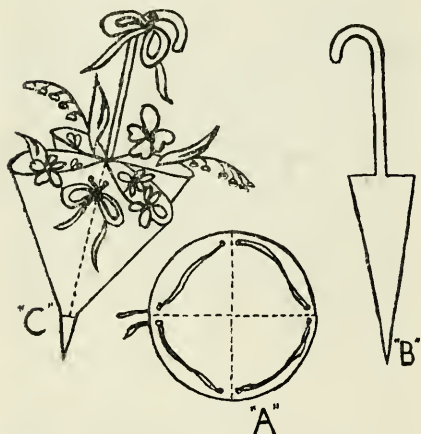


The Children's Page

By June Carlisle

HALF PAST THREE

You think because I'm very small
That I can do no work at all,
But you're mistaken, I should say,
I help my mother every day.
I help the baby have some fun,
And on an errand I can run.
I gather up the scattered toys
And then to dinner call the boys.
Although I'm only half past three,
I'm just as busy as a bee.



MAY BASKET

Let's make a May Basket. From coloured paper cut a circle 8 inches in diameter. (An 8 inch paper doily may be used.) Fold the circle in half, and then fold it in half again. Get ready to fold it again, but do not crease the paper. Just hold both edges together and punch a hole half an inch from the outside of the circle, through all thicknesses. Cut off the tip. Lace the circle with ribbon or bright yarn. (See Figure "A.") Cut a handle like Figure "B." The handle should be 8 inches long with the wide place 4 inches from the end. Tie the ribbon around and put your flowers in the four little pockets.

FOR HIS SAKE

Ellen sat at the piano practicing. The big clock in the corner was slowly ticking away the seconds, and the hands pointed to half-past ten.

"Oh, dear!" sighed Ellen. "A whole half hour more and the clock seems to move so slowly. How I dislike this practicing! I wish there were no such things as pianos in the world!"

"Why Ellen!" said her mother, who had entered the room in time to hear the last sentence. "A year ago you were coaxing your father to buy you a piano. Are you growing tired of it so soon?"

The little girl's face was sad. "I did not know it was such hard work, mother, and I can't bear to stay in the house a whole hour this bright weather, just drumming at piano exercises. I would like to play pretty pieces."

"You must be patient, dear," answered her mother. "The pretty pieces will come in time. Think how pleasant it will be, when you can entertain father when he comes home tired from work. You know how he loves music. So keep up your courage, little girl, for father's sake."

The words lingered in the child's memory. "For father's sake," she would say to herself, when the hours seemed long.

Ellen never sat upon a piano stool before a concert audience, but to play for her father in his declining years the pretty pieces she had wanted to play was reward enough for her patience.

★

WHAT AM I?

My first is in dog and my second in cat,
My third is in shoe and my fourth is in hat.

My fifth is in hen. These five letters
now take,

And a very large body of water they'll
make.

Answer on page 156.

PRIMARY PANTOMIME INITIATES OUTSTANDING BRISTOL CONFERENCE



Scene from "Snow White"

THE largest Bristol District Conference to be held in many years was conducted at the Little Theatre, Bristol, on the 10th of April. Buses from outlying branches brought many members and their friends to this day of inspirational meetings.

Presiding over the meetings was President Selvoy J. Boyer of the British Mission. The conference was climaxed at the last session when President Boyer addressed 180 people, 110 of whom were investigators, on the subject, "The Value of Mormonism in the Lives of its Members." Other Mission authorities who addressed the conference were President George F. Poole, Sister Gladys Boyer, and Sister DonEtta J. Carlisle.

The special morning programme was contributed to by three branches of the district. Of special note was the fine presentation of "Teach Me to Pray" by the Y.W.M.I.A. of the Stroud Branch. A pageant entitled "The Great Plan" was given by the Bristol

Primary and M.I.A., and a lovely inspirational talk by Janet Cotten-Betteridge from Cheltenham.

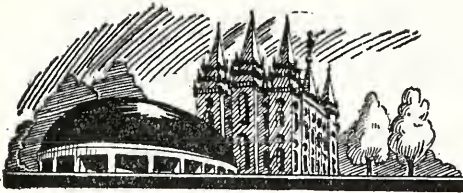
One of the outstanding features of the conference was the presentation of the pantomime "Cinderella" by the Bristol Primary, given Saturday evening, April 9th. This performance was a climax of two years of labour in the field of pantomimes.

In 1947 the supervisors and teachers of the Bristol Primaries were aware of the talents that were exhibited by the children in the small productions that were a part of the Primary programme. After much thought and planning they decided that this talent could be utilised and developed through a presentation of a pantomime. As a first production, "Cinderella" was chosen. Many months of diligent labour followed. The first performance was received very well and several requests were made for repeat performances, one being at the Windmill Hill Methodist Church. When the pantomime was presented at the Methodist Church, many pantomime enthusiasts attended and saw the way the children mastered the difficult scenes. The programme was a complete success and was added impetus to commence planning for another similar production in the coming year.

The second pantomime was "Snow White and the Seven Dwarfs." Its presentation in the Methodist Church before approximately 200 people maintained the reputation of the Primary productions.

"Snow White and the Seven Dwarfs" was repeated several times. A bus was chartered to take the participants with all the effects, including footlights, scenery, thunder and lightning, and even the hideous laugh of the witch, to Cheltenham. This performance was given at the Whaddon Community

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Editor

MASTERY OF FEAR

THE mastery of fear is essential to happiness. Men and women from all walks of life, the humble and the proud alike, have reaped unhappiness and disappointment through their inability to escape from needless fears that weigh them down. To some it is petty fears that prove the greatest stumbling block; to others it may be great, incomprehensible fears of the unknown, of life and of death. To all who submit, fear is a barrier to happiness and achievement.

Needless fears, however, should not be confused with the type of "fear" derived from prudence. Although common usage of the word "fear" may represent a man as "afraid", to throw himself under the wheels of an on-coming locomotive, rather it is good sense or prudence that restrains him from doing such a foolhardy thing. Likewise he may stay away from the edge of a steep cliff through his prudent "fear" of falling from it.

Whatever may be the physical or mental concomitants of fear, it arises from a feeling of personal inability to cope with a given situation. The woman caught in the tenth floor of a burning building is afraid because she feels inadequate to meet the emergency. On the other hand her husband, knowing that safe exit can be gained by way of readily available fire escape stairs, may have no fear for his safety or that of his wife.

All too often fear is a result of ignorance. Had the woman in the burning building known of the fire escape, her fears would have been allayed. Men fear death because they know little about death. Others entertain fears for the future because of the uncertainty the future holds. Natives of Africa have been known to be terrorised at their first contact with a bicycle. Not understanding the simple principles upon which the bicycle operated, they feared it.

Few people are entirely free from useless fears. A high-sounding term tagged to a set of habitual, groundless, binding fears is "inferiority complex." Feelings of personal inadequacy to cope with any given situation give rise to fears which in turn, if they persist, constitute an inferiority complex. Thus many are robbed of the fruits of achievement through being afraid to reach out a hand and pick them.

Generally speaking, all inferiority complexes are built upon the

orial



framework of fear of what others think. To many otherwise talented and capable people the road to great accomplishment is barred because they have not mastered their fear of the ridicule that may follow unsuccessful effort. They choose to remain in obscurity, shunning the light, and thereby create for themselves an impassable barrier to progress. Rather than make a mistake they make no attempt, not realising that many great men have reached heights of achievement only by climbing the mountainous heap of their own failures.

Why should a man fear public criticism of his failure in an honest attempt to do his best? Which of the scoffers, if there be any, could do the job better? Almost invariably, those who can do better will offer only sympathy for one who is struggling up the difficult road they themselves have just travelled. Happy is the man who can master himself, subdue his fears, and face with full resources the problems that confront him each day.

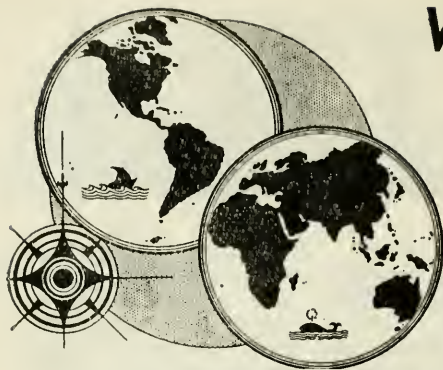
In overcoming needless fears two weapons have proved most effective in the hands of the determined. The first is knowledge. When the African learned what the bicycle was, his fears vanished. Just so can other silly and needless fears be seen in their true colours and dispelled by the searchlight of knowledge. If a man will examine closely his secret fears, turning them over one by one to determine why they exist, he will find no good reason to keep them. Fear shrinks in the light of careful scrutiny and thrives in the darkness of ignorance.

There are, it must be admitted, some situations in which little knowledge is available. Who, for instance, can know what the future may hold in store? As men look about the world today, they view with great apprehension the ominous clouds of hate, distrust, and destruction hovering on all sides, ready at any moment to unleash their fury upon the world. Where knowledge fails mankind has a further weapon to combat depressing fears—faith in God.

Faith in God is the grand key to mastery of fear. Faith in God builds faith in self and brings an assurance of security beyond the limits of knowledge. A vibrant, purposive faith is incompatible with useless fear. As one gains ascendancy, the other diminishes.

The man or woman who is afflicted with needless fears need not remain in subjection to them. If there is determination to meet the problem straightforwardly, knowledge may be added to knowledge and faith to faith until, slowly but with surety, mastery of fear is obtained and with it a new lease on happiness.—ROBERT E. RIGGS

World Church News



CHURCH GROWS — FIGURES RELEASED AT 119TH ANNUAL CONFERENCE.—

Number of stakes of Zion ..	172
Number of wards	1,313
Number of independent branches	138
Total wards and independent branches	1,451
Number of missions	42

Church Membership

Stakes	854,099
Missions	187,871

Total membership .. 1,041,970

Church Growth

Children blessed in stakes and missions	34,571
Children baptised in stakes and missions	19,099
Converts baptised in stakes and missions	11,356

Social Statistics

Birth rate per thousand ..	38.95
Marriage rate per thousand ..	10.02
Death rate per thousand ..	6.37

Missionaries

Number of missionaries in the missions of the Church ..	4,759
Number engaged in missionary work in the stakes	3,836
Total missionaries	8,595

YOUNG BRITISH EMIGRANT SINGS IN TABERNACLE.—

Singing in the tabernacle before 4,000 members of bishoprics and stake presidencies was the high privilege of a young British

emigrant at a Tuesday evening session of the 119th Annual Conference.

With a voice high, full, and true, Brian Mottishaw, 14, sang "Prepare Ye the Way" to the large congregation at the special bishop's meeting. He was assisted by Elder Frank W. Asper, Tabernacle organist.

Now president of the First Quorum of Deacons in the Layton Fourth Ward, North Davis Stake, Brian left from Doncaster, Yorkshire, in July, 1947. His father, Herbert Mottishaw, is a stake missionary.

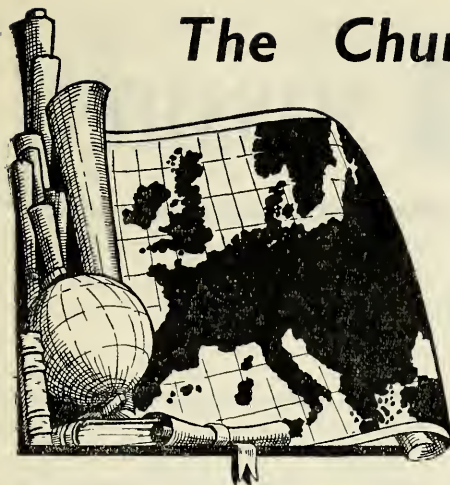
NEW DANISH MISSION PRESIDENT.—

Announcement of the appointment of Edward H. Sorensen as new mission president was made recently by the First Presidency. He and Mrs. Minnie B. Sorensen and their four children will sail in June for Copenhagen. President Sorensen will succeed President Alma L. Petersen of Ogden, Utah, who has presided there since July, 1946.

MISSION PRESIDENTS REPORT PROGRESS.—

Seventeen mission presidents from throughout the United States, Canada, and Mexico brought reports of progress and many developments of interest to Church members. Typical of their reports is that of the Central Atlantic States Mission. Missionaries serving in the Central Atlantic States Mission organized only a year and a half ago now conduct an average of 52 cottage meetings a month per elder, said President J. Robert Price. Membership in the new mission increased by 500 last year, including 370 baptisms. The membership of almost 8,000 is scattered among 45 branches, five of which have been organized recently. Of the 130 missionaries in the Central Atlantic States, 13 are from within the mission.

The Church in Europe



PRESIDENT AND SISTER SONNE TO PALESTINE-SYRIAN MISSION.—

President and Sister Sonne left London by Pan American Airways Tuesday, April 19th, for a ten day visit to the Palestine-Syrian Mission. They plan to hold meetings with the missionaries and the Saints and return to London via Cairo.

CHURCH BUILDING COMMITTEE REPRESENTATIVE TO VISIT EUROPE.—

Howard Barker of the Church Building Committee will arrive in Europe during the early part of June to check over the buildings owned and used by the Church in the various missions. He plans to visit as many branches in the missions as possible and give all the help he can concerning building problems. He will be accompanied by Mrs. Barker and will remain in Europe approximately two months.

SWEDISH MISSION REPORTS PROGRESS.—

President Eben R. T. Blomquist of the Swedish Mission makes the following report from Sweden: "I am pleased to state that the meeting in Halsingborg was a wonderful success. Close to a thousand people were present and Dr. Are Waerland, who had been visiting in Salt Lake City for six weeks and just returned

home, lectured on what he witnessed in Salt Lake City among the Mormons. All that he said was very commendable. So the wonderful treatment that he had received wherever he had been played a very important part in this matter. He admonished the Priests and the Preachers of the different Churches writing and saying things derogatory about the Mormon Church to take a trip to Utah and there see for themselves how the people live and what they are. And they would never be able, if they are truthful, to either write or speak as they sometimes do. An article written by Beverly Nichols about his visit to Salt Lake City and Utah was read by Dr. Waerland, and this was very favourable as it stated that you could have just as well come to a different planet as to come to Salt Lake City, Utah, a city of modesty, decency, and contentment, where the people live their religion and carry out real Christianity. The results of the meeting are hard to determine as to actual converts, but our little chapel located as it is in the most beautiful part in that city of almost 30,000 people, with a seating capacity of 75, must be enlarged in order to accommodate all the people that are coming. And we baptised six people at the conferences. Our report shows that we have baptised 61 people into the Church in the Swedish Mission since the 1st of the year."

CZECH MISSION.—President Toronto of the Czechoslovakian Mission writes, "I am happy to say that some progress in making the Gospel known among these fine Czechoslovak people is being made. Through the blessings of the Lord we have been able to distribute 497 Books of Mormon (458 of which were sold outright) since the 1st of the year. Through the medium of the illustrated lecture we have been able to reach from 3,000 to 4,000 new people each month."

BRITISH



MISSION



ARRIVALS AND ASSIGNMENTS

The following missionaries arrived in the British Isles on April 1st, 1949:

Elder MARTIN CLAUDE NALDER of San Francisco, California, was assigned to labour in the London District.

Elder JAMES KARL SEASTRAND of American Fork, Utah, was assigned to labour in the Nottingham District.

Sister LEAH YATES PHELPS of Salt Lake City, Utah, was assigned to labour in the Birmingham District.



RELEASES

Elder VAUGHN L. TERRY was released as a missionary to the British Mission on March 25th. Elder Terry laboured in the Nottingham and Welsh Districts, serving as District President in the latter.

Elder LESTER ROSS WHITTAKER was released as a missionary to the British Mission on April 12th. Elder Whittaker laboured in the Birmingham District.



APPOINTMENTS AND TRANSFERS

Elder ANDRE C. ANASTASIOU was transferred from the Irish District to the Liverpool District on March 22nd.

Elder HUGH S. WEST was transferred from the London District to the London Office on April 4th.

Elder MELVIN M. FILLERUP was appointed president of the Irish District on April 6th.

Elder NOBLE V. KING was appointed president of the Norwich District on April 7th.

Elder GERALD W. WILKINSON was transferred from the Bristol District to

the Nottingham District on April 14th.

Elder DAVID E. GLEDHILL was appointed president of the Sheffield District on April 17th.

Elder WILLIAM A. EARNSHAW was transferred from the Sheffield District to the Leeds District on April 22nd.

Elder BRIGHAM DELWORTH GARDNER was appointed president of the Manchester District on April 24th.

Elder VERNAL BOWDEN was transferred from the Manchester District to the Bristol District on April 27th.



DISTRICT ACTIVITIES

BIRMINGHAM DISTRICT

Reported by Florence I. Blackman

On March 16th the Birmingham Relief Society held a social evening which included a delicious fish and chips supper. Various items of entertainment were provided by the ladies.

The monthly District Union Meeting was held in Birmingham on March 26th. Following the meeting a concert was presented by the Kidderminster Branch. Among the stellar musical groups to perform was the "Flat-Foot Four," a missionary quartet harmonising on the missionaries' theme song, "I Wonder Who's Kissing Her Now."

Under the direction of District President Garth G. Eames, Elder Jonathan Bennett was released as president of Kidderminster Branch with a vote of thanks and Elder Joseph W. Brooks sustained in his stead. All of the former branch officers were sustained in their positions.

Kidderminster Branch held an M.I.A. party in the form of a "Super-Supper" on March 31st. The event was planned by Miss D. Spilsbury and Miss R. Gardner.

In Northampton on March 31st Bee Hive Girls and Boy Scouts had a jolly time watching the performance of Freddie Holmes and his troupe, and afterwards playing games and eating the delicious food provided by the girls and their mothers.

BRISTOL DISTRICT

Reported by Derwin J. Orgill

The Cheltenham Branch has been alive with activity during the past weeks. A new Primary was opened at Whaddon Community Centre on March 19th. This was brought about through interest aroused by the splendid efforts of the Bristol Branch Primary, who presented a pantomime, "Snow White and the Seven Dwarfs," to a capacity crowd of 250 at the Community Centre.

Expenses were met by this performance and ample funds were left over for the purchase of Primary requisites. Special thanks are due to the Relief Society for the refreshments.

The newly-organised Primary now has an attendance of 31 and shows constant growth, in great part because of the efforts of Elders Savage and Young.

Easter Sunday, 1949, will long be remembered by members and friends of the Church in Bournemouth, for on this day the Bournemouth Branch officially came into being. Under the direction of District President Hyrum P. Hatch, Elder Daniel C. Keller was sustained as branch president and Elder George L. Mitton as branch clerk and superintendent of the Sunday School.

First official function of the new branch occurred the following day with an outing to Christchurch Quay, followed by an evening's informal social at Fellowship Hall. Special guests were Elders Wheeler and Romrell of the Southampton Branch.

HULL DISTRICT

Reported by Betty Pashby

A social to raise Sunday School funds took place on the 19th of March in the Hull Branch. Games and dancing took up the greater part of the evening, concluding with a supper of chips and peas. About twenty-five people were in attendance.

Using the excuse that one of the children had a birthday, the Hull Branch Primary had another one of its fine parties. About forty children were present and each enjoyed the games and refreshments of jellies and ice cream.

The Millennial Chorus visited Hull Branch on April 2nd. Unfortunately the two first tenors were ill, and although the chorus as a unit were not

able to perform, the individual items presented were enjoyed. The Branch did their bit too with their play, "I'll Eat My Hat." Several of the members of the branch added special numbers to the programme to make the evening a most successful one.

Another social was held on April 14th in the Hull Branch. This was a beginning project in raising funds for the Relief Society Building Fund.

A Primary social was held at the Grimsby Branch on the 17th of March. The entertainments for the evening were given by Sister Lucy Good's Primary children who gave recitations. In the course of the evening the children, from two Primaries directed by Lucy Good and Florence Hammond, enjoyed games, dancing, and prizes. Approximately fifty children were in attendance.

A welfare project has been started in the Grimsby Branch and it is growing rapidly. Every member is giving a helping hand.

IRISH DISTRICT

Reported by Anne B. Dunn

Dublin members were again honoured to welcome President and Sister Boyer. A public meeting was held in which many members, friends, and investigators enjoyed the talks of President and Sister Boyer and District President Albert Walker.

President Walker sailed for his home in Midvale, Utah, during the month. His many friends gathered at the quay-side to wish him God-Speed. President Walker has laboured in Belfast and many of the outlying districts of Ireland for the past twenty months. He has won for himself a place of affection in the hearts of the Irish people.

The Belfast Branch Relief Society sponsored a social evening on St. Patrick's Day, March 17th. This also was the birthday of the Relief Society organisation. A large group of people gathered to mark this important occasion. Irish folk dancing, complete with national costume, was one of the highlights of the evening. The programme,

including games and refreshments, was enjoyed by all. The Relief Society party was conducted under the direction of President Eleanor Turner.

LEEDS DISTRICT

Reported by Hal K. Campbell

Pardon me, folks! I failed to report the finest Gold and Green Ball of the entire mission held at Bradford on March 12th. The orchestra was good, and the people in attendance numbered over 300. It was a thrilling success, and the choosing of Miss Gladys Goldthorpe as queen was a highlight of the evening.

And what an array of events we've had in the Leeds District this month!

A fine Investigators' meeting was held at Dewsbury on March 28th. President Boyer, Elder Longhurst, and President Jack were the speakers, and music was furnished by the Dewsbury Branch women's chorus.

An evening of moving pictures entertained a large group at the Bradford chapel on March 26th.

And Hooray! We have the Millennial Chorus with us. Since April 11th they have been in numerous fine engagements in Bradford, Dewsbury, and Halifax. At Dewsbury and Bradford the Road Shows were given with fine success. A mixed chorus at Dewsbury under the direction of Fred Laycock deserves special comment.

Another highlight of the month was a turkey dinner given to over 30 teenage girls under the direction of President Jack, Sister Schaerrer, and Mrs. May Taylor on April 15th.



Easter Monday saw a fine ramble from Bingley to Keighley by 129 people and 2 dogs from Bradford. The Millennial Chorus beat the Leeds missionaries at soft ball 8-3, and the local brethren defeated the missionaries 2-1 at English football.

LIVERPOOL DISTRICT

Reported by Stephen B. Nebeker.

At a baptismal service held in Burnley, April 10th, Ronald Smith and Eric Roper were baptised by Elder Stephen Nebeker and confirmed by Branch President Herbert Shorrock and Elder Chesley Pierson.

The Preston Branch fittingly observed the 107th anniversary of the Relief Society with a banquet at the church hall on Saturday, March 19th. The tables were artistically arranged with the season's flowers, but the spotlight was on a two-tiered birthday cake, decorated with the Relief Society colours, and bearing the theme, "Charity Never Filleth, 1842-1949." Executive officers of the organisation are Gertrude Corless, Elsie Scott, May Jamieson, and Ellen Nutter. Changes in Preston Branch officers are as follows: Mrs. Bessie Corless sustained as Sunday School teacher and choir-master, Miss Elsie Scott as Genealogy chairman, and Mrs. Gertrude Corless as Sunday School secretary.

The Accrington Branch held a reunion on March 19th. Fifty-five members and friends were served a hot dinner followed by a sketch and readings. Tribute was paid to the oldest member of the branch, Mrs. Florence Edmundson. The Accrington M.I.A. presented an evening of fun in the form of a concert, April 2nd. Burnley M.I.A. augmented the programme by presenting two plays and a girls' chorus.

The Blackburn Relief Society held their annual bazaar on the 2nd of April. The tidy sum of £11:5:0 was collected from those who came to buy and view the articles made by the ambitious sisters.

The Liverpool M.I.A. held a successful dance in aid of M.I.A. funds on Friday, April 8th.

LONDON DISTRICT

Reported by Jean Silsbury

This month another family emigrated to Zion. Mr. and Mrs. Robert Hannah, of the South London Branch,

left on the "Queen Mary" on March 23rd with their family of four. On the same day Thomas Thompson left for the same destination. The branch is sorry to see these fine Saints leave but wish them a very happy life in Zion.

On Tuesday, March 29th, the South London M.I.A. produced a musical programme entitled "Forest Symphony," under the direction of Elder R. E. Riggs. The following Tuesday a drama evening was produced. Both programmes were very successful and enjoyed by all present.

A Spring dance was held in South London on April 9th. There were a good number present who danced to the music of the Queen and Two Knaves.

The welfare project of the South London Branch to raise chickens is running smoothly.

The oldest member of the Brighton Branch and one of the oldest members of the British Mission is Mrs. H. Stevens who was 82 in February. Though a cripple and practically home-bound, she works hard for the Church. She was born at Keymer, Sussex, and her father and mother emigrated to America when she was young. She was baptised in 1886.

MANCHESTER DISTRICT

Reported by Norman T. Woodhead

With the Easter holidays over the Manchester Saints are looking forward to a full summer programme of outdoor activities: During the holidays trips were organised in the various branches with hiking parties to beauty spots both local and in distant places. District President Rytting and five missionaries went with the Rochdale M.I.A. to Litchfield Cathedral, Warwick Castle, and Stratford-upon-Avon on Good Friday. An early start was made and a very beautiful trip was enjoyed.

The Rochdale and Stockport M Men held a "Cowboy" social and dance on Saturday, April 2nd, and good attendance at both functions was reported.

The Genealogical Society of Rochdale Branch are actively engaged in copying names from gravestones in a local churchyard and are helping to reach the goal that has been set for them.

Boy Scout troops of Rochdale and Stockport recently had a football game resulting in a 4—3 win for Rochdale. Camping trips will be held for the Scouts this summer if all goes well.

Baptismal services were held at the public baths in Rochdale on the 5th of March. The names of those baptised and confirmed and the officiating elders are as follows: Hilda Nutt, Bernard Webber, David Webber, Dorothy Margaret Grayshan, Niel McArthur Pickles, James William Smethurst were baptised by Elder Frank P. Reese and confirmed by Elders Sylvester H. Dale, Lorry E. Rytting, Earl A. Grigor, Calvin G. Quinney, Frank P. Reese, and Lorry E. Rytting, respectively; Jacqueline Davies was baptised by Elder Calvin G. Quinney and confirmed by Elder Reese; Leonard Leslie Clarke was baptised by Elder Dale and confirmed by Elder Rytting; Cameron Webster was baptised by Elder Rytting and confirmed by Elder Woodhead; Jack McCarol and Arthur Frederick Nutt were baptised by Elder Woodhead and confirmed by Elder Reese.

NEWCASTLE DISTRICT

Reported by Joyce H. Tiffen

This month we bid farewell to Mrs. Marjorie White and family of South Shields who are emigrating to Canada and to President and Mrs. Stanley Short and family of West Hartlepool Branch who are bound for America.



A farewell party attended by sixty people was held on 25th March in honour of Mrs. White who has been a

very active member of the South Shields Branch. During the evening she was presented with a sum of money from the Saints as a token of their love and best wishes.

Ninety people attended President and Mrs. Short's farewell social held April 7th. Mrs. Short was presented with a bouquet of tulips by June Almond, while President Short was presented by Mrs. Anne Almond with an oak casket of cutlery inscribed "From the Saints and Friends of West Hartlepool—April, 1949." Highlight during the supper was the cutting of a beautiful cake inscribed "Bon Voyage."

The evening's entertainment was conducted by Brother Joseph Fisher, assisted by Brother Albert Short.

Honouring the Relief Society birthday, members and friends of the Darlington Branch held a supper on the 11th of March.

The story, "Where Love is, God Is," by Leo Tolstoy, was successfully presented as a mime on Easter Sunday by the children of Carlisle Sunday School. The narrators were Miss Ethel I. Birkett and Miss Joyce H. Tiffen. Taking part were Winifred May Cook, Anne and June Montgomery, Betty Rosie, Rita Sawyers, and Mrs. Winifred Cook.

NOTTINGHAM DISTRICT

Reported by June Wilson

On April 10th reorganisation of auxiliary officers and teachers took place at Eastwood under the direction of President Melvin R. Ballard.

Nottingham District Gleaners held a Comradery on April 19th at which time Bernice Wilson was elected new Gleaner president with Josie Gilbert and Jessie Cotterill as vice-president and secretary, respectively. The same day an outing amid the delightful surroundings of Wollaton Park was enjoyed by the girls.

Mansfield held a Sunday School social on the 9th of April. Superintendent Thomas E. Dove took charge of the programme, which was arranged by Edith Brown.

March 10th brought the Millennial Chorus to Hucknall Branch to give their splendid performance of musical numbers, augmented by a technicolour movie of Utah.

Derby Relief Society social was held March 17th under the capable direction of Kathleen Webster. Games and refreshments were enjoyed by all, together with a most amusing performance of "I'll Eat My Hat," the one-act Road Show play.

An M.I.A. fish and chips supper was held at the home of President Anthony of the Derby Branch on March 23rd.

SCOTTISH DISTRICT

Reported by Betty Houston

The Airdrie Branch Primary and Relief Society held a very successful party on the 18th of March. Sister Margaret Parks took charge of the games and programme, assisted by Margaret Graham, the Relief Society President. Relief Society members helped with the refreshments and the party was well attended. We are happy to report that there has been an increased attendance at the Airdrie Branch meetings.

The Edinburgh Branch is progressing in fine style. A ladies' basketball team has been started with a good attendance and we are looking forward to some excellent seasons in the future. Under the direction of Sister Swainston and Sister Hamilton a ladies' chorus has been organised and is making good progress. Owing to the emigration of former Branch President Stout, the Edinburgh Branch has been reorganised. Elder Joseph William Grant has been appointed the new branch president.

SHEFFIELD DISTRICT

Reported by Arvilla Smith

The Millennial Chorus made a successful visit in this district, ending their tour with the M.I.A. Road Show held in the Sheffield recreation hall, March 30th. Two hundred people enjoyed the film and the fine musical programme. The play, entitled "I'll Eat My Hat," was well presented by the M.I.A. members.

The Sheffield District missionaries enjoyed an outing to the Conosbro Castle, where a softball game was played, followed by dinner at the home of Mrs. Alvin I. Holton. At 4.30 a District Union Meeting convened in the Doncaster Latter-day Saint hall.

On the 9th of April the Sheffield District M.I.A. Spring Ball was held in the Latter-day Saint recreation hall. Refreshments were served by M.I.A. officers. The M.I.A. conducted the Sunday evening service on April 3rd in the Sheffield chapel. The Y.M.M.I.A. and Y.W.M.I.A. presidents supervised the outlined programme.

WELSH DISTRICT

Reported by Gladys Mason



On March 23rd the M.I.A. of the Merthyr Tydfil Branch held a very successful dancing party with more than a hundred people present.

The Welsh District Conference was held at Cardiff in the Llandaff Field recreation hall, April 3rd. Visiting authorities were President and Sister Alma Sonne, President and Sister Selvoy J. Boyer, President Leland Rawson, and Elder W. F. Dickson, European Mission secretary.

Missionaries and members of the Welsh District met at Cardiff Monday, April 18th, to spend an enjoyable day within the Cardiff Castle grounds.

DISTRICT CONFERENCES

Spring Series

HULL

The Hull District Conference was held on March 27th. The opening session was given over to the Sunday School which provided a fine programme of poems and songs by the children. Approximately forty children took part. Very fine addresses were given by President Selvoy J. Boyer, Sister Gladys Boyer, and President George F. Poole.

In the afternoon Sister Boyer gave a fine talk to the Relief Society sisters during a special short session. The Hull Singing Mothers sang twice and all present were grateful for the opportunity to hear Sister Boyer speak to them. Praise must be extended to the Relief Society sisters for the fine luncheon they served for those in attendance at the conference.

The attendance at each of the conference sessions was approximately eighty people.

WELSH

Presiding at the Welsh District Conference held April 3rd was President Alma Sonne of the European Mission. All three sessions were addressed by President Sonne and also by President Selvoy J. Boyer of the British Mission.

For the first half hour of the morning meeting Primary children and young Priesthood holders presented a programme of songs, talks, and recitations.

Between the afternoon and evening sessions a lovely lunch was served by the Relief Societies of the district, and at 4.15 a special Relief Society meeting was held under the direction of Sister Sonne and Sister Boyer.

All sessions were well attended by members, investigators, and friends.

BRISTOL

(See page 143.)

SHEFFIELD

The Sheffield District Conference convened on the 17th of April in the Sheffield Branch Chapel. In attendance were President and Sister Boyer, President Rawson, Sisters Lloyd and Carlisle, and travelling missionaries of this area.

The three sessions were well attended by friends, members, and investigators. In the morning a pageant entitled "Where Love Is, God Is," directed by the newly appointed District President David E. Gladhill, was presented by members from the several branches of this district.

JULY "STAR" TO BE SECOND SPECIAL MISSIONARY ISSUE

IN response to the widespread approval elicited by the Special Missionary Issue of the "Millennial Star" published in May, 1948, it has been decided to make the July, 1949, number of the Star another such issue containing on a good grade of art paper the individual pictures of each missionary serving in Britain.

Although 1,000 extra copies of the May, 1948, issue were printed, numerous orders were received after the supply was exhausted. Those desiring copies of the coming July Star in addition to their regular subscription should place their orders by June 1st so that enough copies can be printed to satisfy all demands. Additional copies will be available at the normal price of 8d. each. If subscribers wish to send the Star to friends in any part of the world, they may send names and addresses along with the order, and Stars will be mailed post free to those addresses.

PERSONALS

BIRTHS

BURGESS.—Christine Rosetta Burgess was blessed at the Birmingham chapel by President William St. John Yates on April 3rd.

BRODIE.—Arthur Brodie, son of Mr. and Mrs. Joseph Brodie of Swalwell, was blessed by Elder David H. Simister April 3rd in the Newcastle City Branch.

MEREDITH.—Paul Ian Meredith, infant son of Mr. and Mrs. Wilson Meredith, was blessed by Elder Thomas E. Dalling April 3rd in the Newcastle City Branch.

DEATHS

BECK.—Mrs. Charlotte Beck of the South London Branch died during the past month. The grave was dedicated by President L. R. Mecham.

DOVE.—Mrs. Henrietta Dove, aged 75, died at the home of her daughter, Mrs. Minnie Wilson, on April 5th, 1949. Funeral services were conducted by George Winfield and the grave dedicated by President Melvin R. Ballard.

HICKLIN.—Lawrence Hicklin, aged 17, passed away on the 4th of March. A funeral service under the direction of Elder Edmund C. Evans was conducted in the Liverpool Branch chapel. Branch President David R. Willis dedicated the grave.

EMIGRATIONS

NEIL.—Mr. and Mrs. James B. Neil and their daughter, Dauna, emigrated to Utah on March 19th.

STOUT.—Mr. and Mrs. William Stout and their two sons, Douglas and

Stewart, sailed on the "S.S. Washington" March 25th to make their future home in Salt Lake City, Utah. They were of the Edinburgh Branch.

HOUSTON.—Mr. and Mrs. John Houston and their son, Lennox, of the Edinburgh Branch sailed for Alberta, Canada, aboard the "Acquitania" on the 29th of March.

HANNAH.—Mr. and Mrs. Robert Hannah and four children, formerly of the South London Branch, left on the "Queen Mary" on March 23rd to make their home in Idaho, U.S.A.

THOMPSON.—Mr. Thomas Thompson, formerly of the South London Branch, emigrated to Zion on March 23rd.

FUDGE.—Mr. George Fudge, formerly of Dewsbury Branch, emigrated to Salt Lake City on March 21st.

MARRIAGES

FLETCHER - COLE.—Miss Rose Fletcher of Stroud and Mr. Arthur Cole of Tetbury, Glos., were married at the Handsworth chapel, Birmingham, last month by President Selvoy J. Boyer. The young couple have future plans of emigrating to Canada, where they will take up farming.

SUTHERLAND - HOUSTON.—Miss Betty Sutherland, formerly of Aberdeen Branch, and Mr. Lennox Houston of the Edinburgh Branch were married in Edinburgh March 23rd.

SMITH-LAYCOCK.—Miss Margaret Smith and Mr. Fred Laycock of Pudsey were married at the Bradford chapel in a ceremony conducted by President Ralph Jack.

PRIMARY PANTOMIME INITIATES OUTSTANDING BRISTOL CONFERENCE

—continued from page 143
Centre with 250 in attendance. As a result of this successful evening, a Neighbourhood Primary was established.

The concluding performance, as mentioned previously, was an important feature of the Semi-Annual Conference in Bristol. The splendid work of the Bristol Primary Association can be heartily commended, as can be the efforts of those that contributed to the success of the whole conference.

A PLEASANT LAND

—continued from page 130

mankind. They who make earnest, prayerful inquiry will not hesitate to accept it. Truth is the greatest of man's possessions. All should seek it.

It is our responsibility and obligation to win friends for the Lord's latter-day cause by teaching and by example, the fruits of truth. Members of the Church should be everywhere and always humbly and prayerfully missionaries for the restored cause of the Lord.

To the many friends I have won during my years in Great Britain, when I travelled over the country from end to end, greetings and good wishes. Steer along the Gospel course. Then the haven, rich in joy, will be the reward. That which seems difficult to-day will vanish and be replaced with blessings. The Lord bless you in every righteous endeavour.

REPLY TO THE REORGANISED CHURCH

—continued from page 140

statement is clear—if the Lord desires to raise up seed unto Him He will command His people to live the doctrine of plural wives; otherwise they shall not do so. . . .

I close, suggesting that you look into the matter of temple-building and salvation work for the dead. (Doc. and Cov. Sec. 109 and 110, Reorganised edition). The "Reorganisation" is doing nothing, in fact knows nothing, about this important work.

Remember this, that the Kingdom of God, established under divine direction through Joseph Smith, was never to be thrown down nor given to another people. (Dan. 2: 44, 45) and (Doc. and Cov. 26: 3; 34: 6; 38: 2; 105: 12—Reorg. edition) Nor has it been—for the great body of the Church, with the Quorum of the Twelve, went west and there this important latter-day work is going forward, even as God said that it would.

Sincerely yours,
(signed) LELAND W. RAWSON.

A BANNER IS UNFURLED

—continued from page 137

appropriately enough, to the English department.

Of course, you know the man serenely correcting papers at his desk! How modestly he begs me not to refer to him as "professor." Brother, then. Brother Norman Dunn from Birmingham, England. His whole being radiates with complete sincerity as he says:

"This is the richest, finest experience of my teaching career. It is the nearest to the ideal life I have ever reached."

And this young man, so popular and so industrious in his studies — of course you know him! It is Brother Ralph Burton from Yorkshire, England. He enjoys the university and the university enjoys him.

Sister Jean Daniels, too, from Denton in Manchester, England, is happy, very happy, she says. Transplanting is always fraught with inevitable problems, but here in the Church university with its common meeting ground for all peoples it is achieved with a minimum of difficulty.

Sister Sheila Dunkerley from Rochdale in Lancashire, England, shows a delightful keenness and zest for the school. It seems a trifle superfluous to inquire if she is happy.

Sister Edith Russell, from Bradford, Yorkshire, England, finds deep satisfaction in the life of the university. She intersperses studying with teaching and frankly rejoices to feel herself a part of this great institution. To her I am grateful for helping me assemble the material for this article.

As we lift our eyes, with David, to the tops of the mountains, we at Brigham Young University, your university, send our love and blessings to the Saints in Britain. And we bid them, too, look upward!

A banner is unfurled!

ANSWER TO "WHAT AM I?"

Ocean.

PROGRESS IN ROCHDALE

HOW much difference can six months make in a branch? For a good answer to that question take a look at Rochdale Branch. In October, 1948, average attendance at M.I.A. totalled 5; Sunday School was a bit higher with 12; and Sacrament meeting often had 25 or 30 attending. Then the branch began to move.

On Saturday, March 5th, 1949, 11 candidates for baptism were gathered at the Public Baths in Rochdale: Arthur F. Nutt, Hilda Nutt, Dorothy Margaret Grayshan, Jacqueline Davies, Bernard Webber, David Webber, Niel McArthur Pickles, James W. Smethurst, Leonard L. Clarke, Cameron Webster, and Jack McCarol. Two weeks later a twelfth new member, Shirley McCarol, was added to the branch. Where no more than 5 could be ex-

pected at M.I.A. less than six months before, 40 were regularly attending; Sunday School attendance had jumped to 30; and 40 was not an unusual number to be counted at Sacrament meeting.

What was the secret? Work, cooperation, and faith. Furnishing untiring energy all the while was Elder Frank Pond Reese, transferred to Rochdale in October. The previous summer's baseball activities supplied numerous contacts, and Elder Reese with his companions prayerfully made the most of their opportunities. With the branch as a whole, led by President Sylvester H. Dale, lending full support to the efforts of the missionaries, growth in numbers and activity was the inevitable result.

A fine piece of work, Rochdale!

THE PRIMARY ASSOCIATION

—continued from page 132

passed when the principal object of teaching was to crowd impressionable minds with unassimilated facts. The way to train children is to have them do the things we teach, hence we employ in Primary work pictures, objects, groove boards, blackboards and flannel boards, handicraft and games. We prepare children to meet life, not by sheltering them but by training and encouraging them to stand on their own, to choose the right courageously when the time for decision comes.

We are ever mindful of the leisure hours. It has been aptly said, "Fateful are the leisure hours; they win or lose for us all eternity." It is doubtful whether any child ever became a delinquent who from choice read good books, created worthwhile things with mind and hand, co-operated at home, and joined with his kind in sports or other forms of clean recreation.

There can be no success in Primary work, of course, without adequate leadership, but the first requisite is good teaching. A good Primary teacher has love for the work and for the

children she teaches. A teacher of religion has need to get close to God, to seek constantly for guidance. Then, too, a teacher must study diligently.

Somewhere in the past of each of us there is a teacher whose memory is hallowed. Though much may have been forgotten, we still remember gratefully that our lives and purposes were made truer by her example, or by words which fell from her lips. Could any reward be more satisfying than to have become the ideal of someone's boy or girl?

The Primary General Board sends love and greetings to the Saints in Great Britain, and to the hundreds of faithful Primary workers there they express gratitude. Let us all so live and teach that there may be instilled in the hearts of the children a compelling desire to seek first the Kingdom of God.

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls;

"Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13: 45-46)

THE CHURCH AND THE PRESS IN BRITAIN

—continued from page 141

How about costs?

They do it without pay, at the expense of their own savings. They live on about £14 a month. Some manage on £12.

And yourself?

I'm 52 next month. My two sons are looking after my farm at Springville, Utah. I'm a high priest, been a bishop since 40. I've been mayor of Springville, too. I cover this island once a month visiting the elders; and I'm the only man in Britain who can marry members. Maybe this year I'll be released.

Looking forward to home?

Aye. I'll say. But it is a wonderful privilege. Don't you want to ask me about polygamy?

We all do, Mr. Boyer.

Well, if I tried to teach you polygamy right here they would cut me off from the Church. Polygamy was banned in our Church before it was banned in the State. But still the story goes round.

Remember Joseph Smith?

Well, Joseph Smith came across Abraham and Isaac in the Bible having wives and concubines, and he went to the Lord about it, and he got it that if a man married more than one woman it was not sinful if he recognised each wife and if the first wife agreed. But only two per cent of our Church ever practised polygamy. In 1946, fifteen men had their membership severed for trying to practice polygamy. Then they were prosecuted and jailed. You'd better lose your life than your virtue.

Any other taboos, Mr. Boyer?

No liquor or tobacco or tea or coffee, although I won't say it is exactly 100 per cent practised; maybe 90 per cent are living their religion. I haven't tasted a cup of tea or coffee. We drink a lot of milk and use water for communion—the healthiest folk on the face of the earth.

And yet you're a strange church to us, you know, Mr. Boyer.

Maybe. The law here doesn't recognise us—we're like the Quakers. But remember this: one man can marry one wife. Remember that. I'm for a drink of milk.

A LIVING FAITH

—continued from page 133

True faith accepts God as Ruler and Creator. It prompts adherence to divine mandates which point the way and guide the footsteps along the road of eternal progression. The fundamentals of a comprehensive faith are a belief in God, in His Son, Jesus Christ, and in the brotherhood of man. Such faith recognises the importance and the functions of the Holy Ghost as a member of the Godhead. It upholds the worth and dignity of the individual and accepts Christ's Gospel as the only reliable plan of life and salvation. It

discards the untenable and unscriptural doctrine that man is a creature of the moment and that God is an undefinable something without "body, parts and passions." It proclaims the Fatherhood of God and proposes for man the possibility of becoming like his Heavenly Parent in whose image he was created.

Faith always must be founded on sound evidence—on truth! Such faith will grow when properly fostered and nourished. It will survive the slings and darts of sceptics and unbelievers. It is positive and forward looking and provides a solid foundation for right living and endless achievement.

REPORT ON MICRO-FILM ACTIVITIES

RECENTLY I became acquainted with some of the Prophet Joseph Smith's folk. It happened this way. I obtained permission to film the parish registers in Hemel Hempstead, Hertfordshire, where the ancestry of the Prophet were thought to have lived. Surely enough, a search gave the baptism and marriage entry of Phebe Deacon of Corner House, his fifth great grandmother.

Then across the road at the "Bell Inn," dating back to 1603, I stayed for dinner. I wondered if Phebe had called here for her father's ale. Perhaps she had admired this same lovely oak waincoting and the rough hewn beams.

A further search in the Rate Book revealed mention of the Deacon farm. The family seemed to have a love of farming in their blood. Records show, too, that in America the Smith family were farmers and literally lovers of the land.

Then a manuscript framed on the church wall attracted me. Over 300 years ago on the night of March 20th, 1627, there was nailed to the door of the Parish Church a document setting forth the views of a group of dissenters and announcing their intention of seeking freedom of worship in the New World. This document set forth in



several pages how the Church was straying from the truth and was no longer biblical: many quotations are given from the Scriptures to prove this point. It is dated "from my house at Littleworth this 20th day of March, 1627." The writer hid his identity behind the name of "Michael Mean-well."

The next day the document was torn from the door and delivered to the Judges of the Star Chamber. From that time onward the little band of dissenters stood in danger of their lives. The result was that a number of persons took their departure from Hemel Hempstead and St. Albans and departed for New England. Some of them found their way to Long Island and settled in the locality which came to be known as "Hempstead."

Documents would seem to prove that the Hempstead in Long Island received its name from Hempstead, Herts. Whatever may be the truth of this, we do know Phebe Deacon's children valued their freedom of religion so much that they quit their native soil forever to give life to a great Prophet and the most tolerant faith of the ages.

RELIEF SOCIETY BUILDING FUND

ALREADY the Relief Society sisters of the British Mission are responding to the invitation to contribute to the Relief Society Building Fund. The desire to participate in this great project is evident from the support it has received. The branches having already sent in their quota are Varteg, Sheffield, Doncaster, Barnsley, Castleford, and Hull.

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

Thus the little minutes,
Humble though they be,
Make the mighty ages
Of eternity.

—Frances S. Osgood.

THOUGHTS BY THE WAY

If you need a helping hand, try the one on the end of your own arm.

★

Just itching for something isn't enough; you have to get out and scratch for it.

★

THE WINDS OF FATE

One ship drives east and another drives west
With the self-same winds that blow.

'Tis the set of the sails

And not the gales

Which tells us the way to go.

Like the winds of the sea are the ways of fate,

As we voyage along through life:

'Tis the set of a soul

That decides its goal

And not the calm or the strife.

—Ella Wheeler Wilcox

★

After a lifetime of scientific research, Dr. Robert Millikan, 80-year-old electron expert, told the American Physics Society that the universe cannot be explained away without a Divine Being. Said he: "A purely materialistic philosophy is the height of unintelligence."—London Daily Express

LAUGHS BY THE WAY

The shortage of paper during the war period probably accounted for the brevity of the following musical criticism in a Detroit paper: "An amateur string quartet played Brahms here last night. Brahms lost."

★

Women talk more at certain times of the day than at others, a psychologist tells us. From about eight in the morning until midnight is said to be the peak period.

★

Miss Coo: "Do girls really like conceited men better than the other kind?"

Miss Boo: "What other kind?"

★

Paul: "An awful lot of girls don't want to marry."

Lowell: "How do you know?"

Paul: "I've asked them."

★

He: "May I have the last dance with you?"

She: "Don't be silly. You've had it!"

★

"And do you know anything about religion?" queried the missionary.

"Well, we got a little taste of it when the last missionary was here," replied the Cannibal chieftain.

★

Miss Elderleigh: "Why, I don't want these photographs; they don't do me justice."

Photographer: "Justice? Lady, you don't want justice. You want mercy."

GOLDEN MOMENTS

By EVANS E. ROYLE

IN 1857, Joseph F. Smith celebrated his nineteenth birthday as a missionary of the restored Church in the Hawaiian Islands. He had been a missionary for nearly four years, and shortly thereafter, in the company of several other returning missionaries, he sailed for home.

From San Francisco they travelled south along the California coast to the county of Santa Cruz and there joined a party of Saints who were going to Salt Lake City. When they reached the Mojave River, Elder Smith and a few others left the main group and went farther south to find employment. After being on missions for several years, their finances were low, which necessitated spending a few weeks working in San Bernardino. At length, Elder Smith took a job as a teamster commissioned to drive with a small group to Salt Lake City.

One night after a long day of travel the group made camp and were all out gathering wood for the fire, when a number of horsemen appeared in the distance riding toward them. At this time there was a bitter anti-"Mormon" spirit prevailing, and many of the hardened characters throughout the land boasted of how they would not hesitate to kill any "Mormons" they could find. As the horsemen drew near, some of the small group hurried off and hid themselves in the brush nearby. At first the young missionary was impressed to do the same. Then the thought struck him, "Why should I run from these fellows?" With that thought in mind he marched up to the campfire with his arms full of wood. One of the rough looking group dismounted, and, uttering oaths as to what he would do to a "Mormon," approached Elder Smith with a pistol in each hand.

"Are you a 'Mormon'?" he said angrily. Without a moment's hesitation, the young missionary looked him straight in the eye and said:

"Yes, siree; dyed in the wool; true blue, through and through."

The man was taken aback at the boldness and lack of fear exhibited in this unequivocal response. Amazed and bewildered, he grasped the young man's hand and said: "Well, you are the pleasantest man I have ever met! Shake, young fellow, I am glad to see a man that stands up for his convictions."

In later years, after he became the sixth president of the Church, Joseph F. Smith said that he fully expected the man to shoot him down, but that he couldn't bring himself to run even if it meant death. Such is the strength and character of the men the Lord chooses to lead His children in the latter days.

LIVING in an air-castle is about as profitable as owning a half-interest in a rainbow. It is no more nourishing than a dinner of twelve courses—eaten in a dream. Air-castles are built of golden moments of time, and their only value is in the raw material thus rendered valueless.

The atmosphere of air-castles is heavy and stupefying with the incense of vague hopes and phantom ideals. In them man lulls himself into dreaming inactivity with the songs of the mighty deeds he is going to do, the great influence he some day will have, the vast wealth that will be his, sometime, somehow, somewhere, in the rosy, sunlit days of the future. The architectural error about air-castles is that the owner builds them **downward** from their gilded turrets in the clouds, instead of **upward** from a solid, firm foundation of purpose and energy. This diet of mental lotus-leaves is a mental narcotic, not a stimulant.

Ambition, when wedded to tireless energy, is a great thing and a good thing, but in itself it amounts to little. Man cannot raise himself to higher things by what he would like to accomplish, but only by what he endeavours to accomplish. To be of value, ambition must ever be made manifest in zeal, in determination, in energy consecrated to an ideal. If it be thus reinforced, thus combined, the thin airy castle melts into nothingness, and the individual stands on a new strong foundation of solid rock, whereon, day by day and stone by stone, he can rear a mighty material structure of life-work to last through time and eternity. The air-castle ever represents the work of an architect without a builder; it means plans never put into execution. They tell us that man is the architect of his own fortunes. But if he be merely architect he will make only an air-castle of his life; he should be architect and builder too.

—William George Jordan